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thinking, and then the philosophical motives of Leibnitz; Kant's idea of sufficient reason as the basal principle of metaphysics; the struggle between Trendelenburg's logic and Herbart's metaphysical motives; and describes the Sigwart and Wundt view of sufficient reason as the base of logic.

*Psychologie der Veränderungsauffassung*, von L. WM. STERN. Breslau, 1898. pp. 264.

The author is a privätdocent in the University of Breslau, and attempts to answer the question, how change can be known, or what are the psychic roots of this category, and what are its various modes of operation in the field of the different senses? The best part of the work is the second, which gives an excellent presentation of the technique and methods of experimental determinations of minimal changes to show the psychic excitability for them and to develop their laws. Incidentally the effects of signals, fatigue, surprise and expectation, optimal time, etc., are discussed, and on the whole the topic is treated in a way so stimulating and suggestive that the author's conclusions will, we think, generally commend themselves to experimenters.

*Essai d'une Philosophie Nouvelle*, par LÉONCE RIBERT. F. Alcan, Paris, 1898. pp. 562.

The plan and purpose of this volume is unique; although the author only claims the virtues of the diligent compiler and popularizer, he undertakes to present the general conclusions of cosmogony and the nebular theory, celestial mechanics, geology, laws of heat, chemical affinity, light, electricity, paleontology, animal life, savage and barbarous man, and to draw the general results of Greece, Rome, the Middle Ages, to criticise current systems, and to draw from it all metaphysical and moral conclusions. He believes the idealism of the future will rest on the solid basis of fact, and the new philosophy owes its origin for him to new conclusions of the special sciences about nature. It is thoroughly ideal and metaphysical, but not positivistic.

*L'Etre Subconscient*, par Dr. E. GYEL. F. Alcan, Paris, 1899. pp. 191.

Dr. Gyel at first describes obscure facts in normal and abnormal psychology. The latter, treated at considerable length, involves hypnotism, telepathy and psycho neuroses generally, with attempts to explain all the established phenomena. The three laws that he draws from it all are the evolutive laws of progress, effort and solidarity, and thus reaches a new explanation of evil, of morals and the social question. He believes thus he can reach the philosophy of the future based on positivistic knowledge and guided by deductions in strict conformity with the scientific spirit.

*Jahresbericht über die Leistungen und Fortschritte auf dem Gebiet der Neurologie und Psychologie*. I. JAHRGANG. Karger, Berlin, 1898.

This large volume of 1,508 pages in the first resumés the best of its over 3,500 papers on nervous and mental diseases that appeared during the year 1897. Professors Flatau, Jacobson and Mendel, all of Berlin, are the chief editors. Fifty-three names, many of them prominent, are named as collaborators. The range of topics is wide, including therapeutics and criminal anthropology. Besides a general index, outlining its plan of arrangement, there are two full indexes, one of topics and the other of authors' names, at the end. The difficulties of such an undertaking, especially for the first year, are immense, and nothing but German industry could cope with them. All psycholo-

gists, as well as neurologists and alienists, will most heartily welcome this as a boon of the highest practical value for their work. In few topics is its really valuable literature more widely scattered in many languages and in publications of more various kinds. As far as we have examined this great work, we find nothing in it not worthy of hearty commendation, and all interested will share our earnest hope that the yearbook will meet the encouragement it so well merits and be continued.

With Pillon's *Année Philosophique* now in its ninth year; the *Année Psychologique* of Binet and Henri; the *Année Biologique* of Delage, the student of psychology, in the large sense of that word, has aids to his work that are not only valuable, but indispensable.

*L'Education des Sentiments*, par F. THOMAS. Paris, 1899. pp. 287.

Intellectualism has been the ideal of education, but in the present reaction against its ideals there is a tendency to study and train the sentiments. Pleasure is a guide and aid, and pain makes pleasure more intense and puts us on our guard against many evils. Neurasthenia, which increases pain, is combated by change of work, rest, exercise, country life, rules of hygiene. Fear is educable by judicious exposure to it, anger by restraint, curiosity by rational gratification, etc. The instinct of property, self-esteem, social inclination, friendship, patriotism, sympathy, pity, love of truth, of play, the beautiful and good, are all educable by various means. The book is very interesting and suggestive.

*A Study of the Ethical Principles*, by JAMES SETH. Chas. Scribner's Sons, New York, 1898. pp. 470.

This third and enlarged edition makes this one of the very best of modern books upon the subject. It is the outcome of years of continuous reflection and teaching in which the author has sought to re-think the entire subject, and to throw some light upon the real course of thought to ancient and modern times. He has particularly striven to recover and in part restate the contributions of the Greeks, especially Aristotle. He prefers to be called an eudæmonist in the original sense of that term. The present edition contains a new chapter on the nature of ethics which explains the more limited view of this field which further reflection has forced upon the writer. In the second part a new chapter on moral progress has been added, and a sketch of literature is appended to each chapter.

*Theories of the Will in the History of Philosophy*, by ARCHIBALD ALEXANDER. Chas. Scribner's Sons, New York, 1898. pp. 357.

The writer, formally Professor of Philosophy in Columbia College, here attempts the concise account of the theory of the will from the earliest Greek thought down to about the middle of the present century. He modestly disclaims the title of history because he has only included the theories of the more important philosophers. He holds that historical treatment is indispensable to the proper presentation of the subject, and closes his view with the theory of Lotze with an intimation that it will be continued later. Theory, the author thinks, has tended to make us regard no psychical states as self explanatory, but rather as a result of antecedents or as compounds of simpler elements. This is seen in the tendency to seek the germs of adult psychic states in the infant mind, and even in animals, as well as to take the brain into account. These facts inspire the hope that the genesis of conscious volition may be explained more clearly. Will is considered in the Socratic period, in stoic and epicurian theories, in Christian theology, in British philosophy from Bacon to Reid, on the continent from Descartes to Leibnitz, and in Germany from Kant to Lotze.